GIFT TO THE GROOM

Contents

Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

This is a summary of the book, "Gift to the Groom." This book outlines numerous aspects before, during and after 'Nikah'. How to choose a wife, the procedure recommended by Shariat, how to make Mashwera and also precautions after the engagement. Then the Khutbah of Nikah is explained, the mehr elucidated, the reality of trousseau expounded upon then the various marriage customs dilated.

The author discusses the Walimah, consent taking, invitation, first night, status of husband, responsibilities of husbands are detailed, how to live happily, how to treat your wife, behaviours toward in-laws, encouraging to live separately and spacing of children.

Moreover in the sad event of divorce, its laws have been explained very simply. Importance of having a 'will' emphasised and then the respected author Mufti Muhammad Hanif Abdul Majid summarises his book.

The book has an interesting test questionnaire at the end to categorise the status and level of a husband.

May Allaah Jallah Majdahu reward all involved directly or indirectly who made it possible to see that this valuable work reaches the common man.

A H Elias (Mufti)
1427/ 2007

How to go about reading this Kitaab

Be read with proper attention and due consideration. Whatever shortcomings one notes in one's life, (and most men, due to not being learned or inexperienced, do perpetrate), then proper attention should be diverted in making an earnest effort at reforming oneself, and a sincere intention must be made not to commit the same errors in future.

You should convince yourself that if you correct yourself and your faults, then Allaah Ta`ala will make it a means and grant Barkat that your wife and whoever else may be interfering in your life, will reform.

THE FIRST STEP IN A MARITAL RELATIONSHIP

Choosing a pious wife

Hastening and rushing this stage can be very detrimental. Similarly, disappointment and losing hope are also fatal poisons. It is therefore imperative that the groom also keep his senses about him and not lose hope.

1). The first thing is to perform Salaatul Haajaat and make earnest dua. Allaah Ta`ala to guide one to the correct marriage partner.
During the Sajdah of Nafl Salaat, he should recite,

ربنا هب لنا من ازواجنا و ذرّيّتنا قرّة اعين و اجعلنا للمتقين اماما

"O our Rabb! Grant us from those wives and children who will be a coolness to our eyes, and make us Imaams of the pious ones." [Surah Furqaan]

If possible, when you are walking around or at any free moment, recite,

يا وهّاب هب لي زوجة صالحة

"O Giver! Grant me a pious wife."

You should also recite after every Fardh and Nafl Salaat,

اللهم انّي اعوذبك من امرأة تشيّبني قبل المشيب

"O Allaah! Indeed I seek Your protection from such a wife who will age me before my old-age."

Regarding such a woman the Mashaaikh have said, *"An evil woman is a noose on the neck. Allaah Ta`ala strings it around whomsoever He pleases."*

2). Allaah Ta`ala places great consideration to good thoughts. You should have full hope that Allaah Ta`ala will bless you with a good and pious wife.

3). You should make Mashwera (consult with others). Allaah Ta`ala instructs Nabi (sallallahu alayhi wasallam), *"And consult with them in the matters."* [Surah Aale Imraan, Aayat 59]. In this regard there are some pointers to keep in mind regarding the type of person you should consult with, he should be; (1) Pious, (2) Intelligent, (3) Experienced and (4) confidant (someone who can keep a secret).

Similarly, you should also consult with the elders, pious and close family members of the girl. An important point to be taken into consideration by both parties is that it should not be that the boy is from a very rich family and the girl from a poor background or vice versa; or that the girl is well educated and the boy uneducated or vice versa. Compatibility between the spouses is extremely important. It is important for the boy's family to consider the girl's upbringing, her mother, sisters, etc.

4). The fourth point is that you should make Istikhaara.

(a) One may perform the two Rakaats of Istikhaara Salaat at any time during the 24 hours of the day, besides the forbidden and Makrooh Salaat times. After having performed these two Rakaats, one may make the dua of Istikhaara.

(b) An important point is that you should perform the Istikhaara Salaat yourself and not ask someone else to do it for you.

(c) Thirdly, is that one should not expect any reply to the Istikhaara to come in a dream. Here again, we need to remind that mashwera is more important and efficacious than Istikhaara. This can be done over seven days or even on one day, where one will perform 14 Rakaats of Nafl Salaat during that day, after which (every two Rakaats) the dua of Istikhaara will be read.

It is imperative to look for the following qualities in the prospective bride:

(1) Deeni consciousness

If the prospective bride is Deeni conscious, that is she fulfils all the laws of Allaah Ta`ala and leads her life in accordance to the Sunnah of Nabi (sallallahu alayhi wasallam) then, the marriage bodes well and there will be much blessings and affection between the spouses.

Nabi (sallallahu alayhi wasallam) said, *"Marry women for four reasons, her wealth, lineage, beauty and her Deen. But hold on to (i.e. choose) to her for her Deen."* [Mishkaat, Hadith no. 294 / Bukhaari / Muslim]

Seek a girl who is pious, *ba Purdah* (girl who adorns hijaab) and one who is well versed in Qur'aan and Hadith.

The object of Nikah is mutual understanding, affection, peace, contentment and a true bond of friendship.

The following narration of Hadhrat Aishah (radhiallahu anha) has been narrated in Ibn Maajah, Daar-e-Qutni and Haakim, that Nabi (sallallahu alayhi wasallam) said, *"Choose a good wife for your offspring and marry in Kufu (compatibility)."*

The following narration has been reported in Ibn Maajah and Dailami, *"Choose a good wife for your progeny because the effects will penetrate (through the generations)."*

Ibn Ali narrates the following Hadith of Rasulullah (sallallahu alayhi wasallam) in his Kitaab *Kaamil, "Choose a good wife for your progeny because the effects will penetrate (through the generations)."*

Choose a good and pious wife, who was brought up in a respectable and chaste household.

In following this principle, Hadhrat Uthmaan bin Abil `Aas Thaqafi (radhiallahu anhu) had made a bequest that his children marry honourable girls who have a respectable lineage so that they may save themselves from evil and immoral girls. Take note of his salient advices which he offered to his children, *"Oh my sons! Contracting a Nikah is similar to planting a seed. A person is careful as to where he plants his seeds. An evil and immodest girl will bear dishonourable and immoral children. Therefore it is important that you choose a girl from high lineage even though it may take some time."*

In attesting this issue of choosing a modest and pious girl, Hadhrat Umar (radhiallahu anhu) had once given the following reply when he was asked the rights a child has on his parents. He said, *"One should make careful consideration when choosing his (the child's) mother (i.e. choose a good wife), give him a good and appropriate name and teach him Qur`aanic Taleem."*

2). Lineage and family

It is important to then look at her family upbringing, and her general household condition. This is the reason why the elders always say, *"It should not first be asked what the level of the girl's education is, in fact, firstly it should be ascertained in which household she was brought up."*

Quick looks and hasty decisions lead to miserable lives.

He should ask the neighbours and close relatives regarding her character, behaviour, etc. He should not look at the furniture, appliances and decorations in her home, but rather the cleanliness, Purdah-awareness and Salaat consciousness.

Before entering into Nikah, the boy must make proper enquiries regarding the girl's family and lineage.

3). Beauty

It is also important to consider the girl's beauty after confirming her Deeni-consciousness and lineage, since this will ultimately lead to a mutually pleasing life.

A better and more appropriate manner rather than just to view the girl as a guest, is to see each other in their normal everyday surroundings. The Shariah has granted consent for this. *"Hadhrat Abu Hurairah (radhiallahu anhu) states that once he was in the company of Nabi (sallallahu alayhi wasallam) when a man came there, and asked, 'I have made Nikah to an Ansaari woman. Nabi (sallallahu alayhi wasallam) asked him if he had seen her, to which he replied in the negative. Nabi (sallallahu alayhi wasallam) then told him, 'Go, Go and see her. There is something (different) in*

the Ansaari women (i.e. their eyes are smaller).'" [Nisai/ Muslim/ Mishkaat, page 268]

The reason is also shown in another Hadith, *"Go and see that women! This is more appropriate and conducive to a long-lasting affectionate relationship between the two of you."* [Tirmidhi / Nisai / Ibn Majah / Mishkaat, page 269]

The boy should never request for her photo. It can be very misleading.

It should also be remembered that after having seen the girl, everything should not be called off or rejected based on a small and trivial issue. This is most unbecoming and improper. It will break the hearts of the girl and her family.

A beneficial scheme

Get everyone who is linked to prospective matter involved to make a decision via mashwera, so that no one feels left out.

Customary betrothal (engagement)

Follow the simple mannerisms of Mashwera.

This is a mere meeting between the womenfolk from the boy's family and the prospective bride to wish her blessings. There is no need for the customary exchanging of gifts (and parcels), which will be impermissible. The Shariah demands simplicity. Nowadays, people incur great debts in order to hold such functions, where all sorts of un-Islaamic activities take place. Another important point to note is that after the betrothal (engagement) there should not be an unnecessary delay in performing the Nikah.

Now, in order to obey one Shar`i injunction and to save ourselves from one sin, we commit countless other sins.

Precautions after the engagement

Instead of wasting money on customary functions, spend on usefull projects.

One major evil that takes place after the engagement and before the Nikah is that the prospective couple meet with each other, speak over the telephone, go places, etc.

KHUTBAH – THE MESSAGE OF NIKAH

The witnesses to this occasion should reflect on the objective of the words of the Khutbah and also reflect on why this is being recited on this occasion. The opening words of the Khutbah constitute the praises of Allaah Ta`ala. This beauty can be gauged from the translation:

"All Praise is due to Allaah Ta`ala. We praise Him, seek assistance from Him, bring Imaan in Him and repose all trust in Him. We seek protection in Allaah Ta'ala from the evil of our nafs and from the iniquity of our actions. He who Allaah Ta`ala guides, there is none to lead

him astray and he whom Allaah Ta`ala leads astray, there is none to guide him aright. We bear witness that there is no deity other than Allaah Ta`ala Alone, Who has no partners and we bear witness that Muhammad is His slave and Messenger (May Allaah Ta`ala shower His Choicest blessings on him, his family and companions).” [Muslim Shareef, Chapter on Jumuah, Hadith number 1436]

Thereafter, generally, three Aayaat from the Qur`aan Majeed are recited. The first being from Surah Aale Imraan, Aayat 102:

يا ايهاالذين آمنوا اتّقوا الله حقّ تقته و لا تموتنّ الاّ وانتم مسلمون

“O you who believe! Fear Allaah, as He deserves to be feared, and do not die except as Muslims.”

ياايها الناس اتّقواربّكم الذي خلقكم من نفس واحدةٍ وخلق منها زوجها وبثّ منهما رجالا كثيرا و نساء
واتّقوا الله الذي تسائلون به والارحام
انّ الله كان عليكم رقيبا

“O People! Fear your Rabb, Who has created you from one soul and created from it a partner. And spread from them many men and women.
Fear Allaah, through Whom you demand your mutual rights. Indeed Allaah watches over you.” [Surah Nisaa, Aayat 1]

يا ايها الذين آمنوا اتّقوا الله و قولوا قولا سديدا
يصلح لكم اعمالكم و يغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزا عظيما

“O you who believe! Fear Allaah Ta`ala and speak properly, Allaah will correct your actions and forgive your sins. And he who obeys Allaah and His Rasool, has indeed attained a great success.”

If we contemplate carefully, then we will see a common point between all these Aayaat, and that is Taqwa. A sound and trouble-free union depends wholly on Taqwa. Taqwa is imperative for a happy union and for the couple to be able to fulfil each other’s rights. The relationship between husband and wife is an extremely delicate one. There is no other such partnership that exists. All their innermost feelings and aspirations, etc. are laid bare to each other.

A person is able to conceal his/her innermost feelings and conditions to others, and mix and communicate in without letting on one’s true disposition, but when it comes to husband-wife relationship, then all the true and inner feelings and habits, etc. are exposed. One cannot hide one inner-self forever. In a marriage union, one is bound to expose one’s true self sooner or later. If the union is devoid of Taqwa, then living together becomes difficult.

A wife undergoes countless difficulties which will never be brought before any court of law. Her many complaints, which leave alone a court, will never even be brought before some close relative of hers.

Similarly, the husband is faced with many problems which neither he nor anyone else can solve. He will have to face and 'live' with it in this ephemeral abode.

Besides Taqwa, both of them have no other solution to their problems and complaints.

They are both a trust unto each other and they will each have to answer to Allaah Ta`ala for that trust. In this world, they will have no one to answer to and may do as they please, but the Day will come when they will stand before Allaah Ta`ala and answer for every little right which had not been fulfilled. The reality of this fact, is what we call 'Taqwa'. The reality of this makes a person realise, even in his isolation, where none can see him.

Our beloved Nabi (sallallahu alayhi wasallam) desired that when a man and woman accept each other as life-partners and before they begin their journey, then this reality must dawn on their hearts, so that the feelings of affection they feel for one another is not merely a temporary thing which expires in this world. He desired that their affection be nurtured under the shade of Taqwa, that it be purified of any ulterior motives and that they lead lives of preferring the one over the other.

It is for this reason precisely that Nabi (sallallahu alayhi wasallam) chose the Aayaat which mention Taqwa, which form its basis.

Summary

1). The Khutbah and *Ijaab* and *Qubool* are the chief constituents of a Nikah function, therefore special consideration should be given to listening attentively to these. Those who arrange for the function must make special arrangements for a loudspeaker to be installed.

2). After lauding praises unto Allaah Ta'ala and sending Durood to Nabi (sallallahu alayhi wasallam), the next thing which the Khutbah stresses on is Taqwa. This is done so that before the couple commence their new journey through life, this factor is invisibly imbibed into their hearts, which contributes to a permanent bond of affection, which does not dwindle, even after all the hard knocks it suffers.

Respected Readers, if this Kitaab comes into your hands after you have already entered into a marriage union, then too it is not too late. Whatever has been mentioned already can be rectified and remembered.

The right of dowry (mehr)

Among the rights of wives the first is the *mehr* (dowry), which is necessary upon the husband.

Generally, the following shortcomings are found with regard to dowry:

1). One shortcoming originates from the side of the girl's parents and close relatives, that when they stipulate the *mehr*, they do not consider the rank and status of the girl.

Nabi (sallallahu alayhi wasallam) never stipulated the *mehr* for any of his noble wives or beloved daughters to be more than 500 dirhams. Five hundred dirhams is about 131 and a quarter tolas of silver (1.75kg).

Another moot point regarding this excessive stipulation is that it leads to arguments and break-ups.

2). Another shortcoming which we see in many villages nowadays is their stipulation of an excessively paltry amount for *mehr*, which they call *Shara` Mohammadi*.

According to Imaam Abu Hanifah (rahmatullah alayh), the minimum amount which can be given for *mehr* should not be less than 10 dirhams (this would be equivalent to around 40g of silver--± R110 (2007)). It is not permissible to stipulate a *mehr* less than this and if anyone does stipulate less than this, then the equivalent of 10 dirhams will become binding.

3). Another major shortcoming is that people actually do not regard the discharging of the *mehr* as necessary.

It is stated in a Hadith that the man who marries and does not have any intention to pay the *mehr* is like an adulterer.

4). One of the many evils that have crept up amongst our societies nowadays is that people regard a woman taking *mehr* as a defect and blemish.

5). **Another flaw in societies nowadays is that if a woman dies without her *mehr* having been given to her during her lifetime, then this amount is devoured and not counted amongst her estate.** The actual Shar`i ruling is that if a woman has to pass away before having left her parent's home for her husband's and before they had spent any time in seclusion, then ½ *mehr* is binding on the husband. If the couple had enjoyed even a few minutes in *khalwat-e-saheeha* (isolation where they were all alone), and if the wife passes away after this, then the full *mehr* is binding on the husband. This *mehr* amount must be included in her estate and shared accordingly amongst her heirs. This ruling can be enquired from the Ulama.

Regarding *mehr*, *"It has been reported from Abi Salmah, who said, 'I asked Aishah what the Sadaaq (mehr) given by Nabi (sallallahu alayhi wasallam) (to his Noble wives)?' She replied, 'His Sadaaq to his wives was 12 ½ Auqia, which is 500 dirhams.'"* [Muslim / Mishkaat, page 277]

"It has been reported from Umar bin Khataab (radhiallahu anhu) who said, 'Hark! Do not be exorbitant in the mehr of women, because indeed if it (i.e. the amount of mehr given) were (a sign of) honour in this world and a means of gaining Taqwa (nearness to Allaah Ta`ala), then The Nabi of Allaah (sallallahu alaihi wasallam) is most deserving of it. I am not aware of Rasulullah (sallallahu alayhi wasallam) marrying any of his wives or marrying off his daughters for more than 12 auqias.'" [Ahmad / Tirmidhi / Abu Dawood / Nisai / Ibn Majah / Daarmi / Mishkaat page 277]

The Shar`i status of Mehr

According to the Shariah a woman has the right to *Mehr-e-Mithal*.

This is the reason why if a Nikah is contracted without the mentioning of any amount for *mehr*, then the amount of *Mehr-e-Mithal* will become binding on the husband, which he will have to fulfil. However, if the wife, wilfully and happily accepts an amount less than the *Mehr-e-Mithal* or the husband happily gives more than that, and they are both in agreement with the amount, then it will be permissible.

The ruling regarding the amount of mehr

The Shariah has not specified any maximum limit for *mehr*, but it has stipulated a minimum, which according to the Hanafi Math-hab is 10 dirhams.

Nabi (sallallahu alayhi wasallam) had stipulated for himself more or less that amount as *mehr* when he made Nikah to his noble wives.

Nevertheless, this principle should be kept in mind that at least so much *mehr* be specified where the honour and dignity of the woman is taken into consideration and the affordability to the husband is also taken into cognisance.

Such issues are contrary to the disposition of the Shariah. This is why many Ulama have advised against the stipulation of unnaturally excessive *mehr*. In this regard we should keep the following incident of Hadhrat Umar (radhiallahu anhu) in mind, *"Once whilst Hadhrat Umar (radhiallahu anhu) was delivering a sermon, during his Khilaafat, he told the people not to stipulate excessive amounts for mehr. A woman objected to this stating that the Qur`aan Majeed uses the word* قنطار *(which refers to a stack of gold of silver), so it means that a stack of gold or silver can be given as mehr. She queried why Hadhrat Umar (radhiallahu anhu) objected to large amounts of mehr. Upon listening to the lady, Hadhrat Umar (radhiallahu anhu) conceded that her proof was correct and that a blanket prohibition of excessive mehr not be made."*

The two types of mehr

There are two types of *mehr* which are well known; *Mehr-e-Mu`ajjal(*معَجل*)* and *Mehr-e-Muajjal (*مؤجل*)*. Since these two words are mostly only heard during the occasion of Nikah, many people do not know the difference between the two. According to the Shariah *Mehr-e-Mu`ajjal* is the *mehr* which becomes binding on the husband immediately on contracting the Nikah, either he gives it to his wife at the time of the Nikah or any time thereafter when she request for it. Since in our society the woman rarely will ask for the *mehr,* hence it is necessary that the husband give it over to her as soon as possible without waiting for her to ask. *Mehr-e-Muajjal* is that *mehr* which is to be paid on a specified date which has been agreed on by both parties. The *mehr* amount is not binding on the husband prior to this date and his wife cannot demand it before its due date.

However, if it is expressly stated that the jewellery is a gift to the bride, and that it is (part or whole of the) *mehr,* then she becomes the owner thereof. She can do what she pleases with it, and under no circumstances can it be taken back by the husband. If the husband merely gives it as a gift and not as part of *mehr*, then too the wife becomes the owner and she keeps it for good and the husband still has to fulfil the *mehr*.

A few convenient methods of fulfilling the mehr

Here we will outline some ways for those husbands to fulfil their *mehr,* who may be in a quandary after a higher than their ability *mehr* has been stipulated or after having read about giving the *mehr*.

1). Usually the jewellery which is given to the bride on the occasion of the Nikah belongs to the husband and the Zakaat thereupon is binding upon him. Now what the husband must do is separate from that jewellery the value of the *mehr* and make the wife its owner. He must clearly stipulate that this is in lieu of the *mehr*, hence the bride becomes the owner of that jewellery and the Zakaat thereupon is binding upon her.

2). The husband must give his wife an amount of money every month and stipulate that it is in payment of the *mehr.*.

3). Whatever spending money is given to the wife, must be intended to be part payment towards *mehr* and the wife must be made aware of this as well.

4). If a gift is given to the wife during any joyous or other occasion, then an intention must be made that it is part of *mehr* payment and she should be told this as well.

In our society although there is no cremation of the living, nevertheless, the lives of innumerable young brides are being made utterly miserable by social beliefs and customs. They are being targeted with the poison-tipped fire arrows of their mothers and sisters in laws. Their very lives and existences are being made miserable by their in-laws. The numbers run into the thousands of those that are afflicted with this unfortunate circumstance. They are expected to 'cough up' from their little possessions which they received at the time of the Nikah. When a child is born, she is supposed to give her mother-in-law something, father-in-law something; when her sister-in-law is born she must give her something; on the occasion of Eid she has to give something; when someone goes for Hajj she has to give something, etc., etc. and the list goes on and on. Like this many unfortunate souls are subjected to daily misery, which they need to bear without having any visible hope of salvation. We see the number of suicides increasing day by day of these hapless brides.

Our beloved Nabi (sallallahu alayhi wasallam) married off four daughters and never gave any one of them a 'trousseau'.

The items which were given to Hadhrat Faatimah (radhiallahu anha) were in actual fact acquired with the *mehr-e-mu`ajjal* which was given to her by Hadhrat Ali (radhiallahu anhu). The Hadith (no.1356) in Nisai Shareef states that she received a shawl, water-skin and a pillow. Some Hadith Kitaabs also include a bed. Can these items be even considered as 'trousseau'?

What connection do such items even have with the present day trousseaus?

There is no reference from the Sahaabah (radhiallahu anhum) that any of them ever requested something from the girl's family side, neither did any of them regard it as binding nor accept any such 'gift'.

We will now quote from an article on 'trousseau' written by Mufti Taqi Uthmaani Saheb:

Some points regarding 'trousseau'

As far as the Shariah is concerned the only connection it has with a 'trousseau' is that on the occasion of Nikah the father of the bride may, if he is able, give his daughter something which will be of benefit to her.

This gift of the father is not any Shar`i prerequisite and it is not something which can be demanded or requested by the bride's in-laws. If nothing is given or little is given to the girl by her father, then this is no reflection or sign of disgrace on anyone.

The evils of 'trousseau'

We will dilate briefly on the misconceptions which are prevalent in our societies:

1). 'Trousseau' is regarded as a necessary requisite for the bride, to such an extent that if there is no money for the 'trousseau' then the Nikah will not take place. Numerous girls end up 'sitting on the shelf' and never get married because their father's never had the means to provide a trousseau. On the other hand, there are many father's who, due to a lack of funds, resorted to un-Islaamic and Haraam means to procure enough money to provide a trousseau for his daughter.

2). The requisites and amount of trousseau which is given increases by the day. The trousseau is no longer a mere gift which the father gives his daughter, it has become a forced transactional matter. It is no longer something which will benefit the daughter, but it has become to include something for the convenience of the groom and also something to beautify the home. Whether the girl's father does so out of his own desire or whether he is forced to do so, it continues.

3). A trousseau is no longer a thing which is for the pleasure and contentment of the daughter, rather it has become such that it must be an item which everyone sees and knows about and it must be to the likings of all so that they praise and laud it.

4). The most detestable thing of the trousseau is that the groom and his family set their sights on it. In some places they even make a specific request for it, whilst in other places no specific request is made but if the trousseau is of considerable value, then well and good, but if it does not meet the expectations of the bride's in-laws, then she is chastised and belittled because of it.

According to the Shariah, a trousseau is not impermissible. It is acceptable for the father to give his daughter a 'parting' present. Nabi (sallallahu alayhi wasallam) had also given something to his daughter on the occasion of her Nikah.

Explanation

Another important point to remember is that these items which Nabi (sallallahu alayhi wasallam) procured for them was paid for by Hadhrat Ali (radhiallahu anhu). Hence, it was not a 'gift' from the father to his daughter. This incident should, therefore, not be equated to the Hindu custom of trousseau and made to be part of Islaam.

Nabi (sallallahu alayhi wasallam) had also married off his other daughters and nowhere is it recorded that he (sallallahu alaihi wasallam) gave a 'trousseau' or gift to any of his other daughters. If this truly was a token of goodwill and a part of the Deen, Nabi (sallallahu alayhi wasallam) would never have deprived his other daughters thereof.

Wedding or trade?

The current concerns are: *How much of wealth and trousseau did the bride bring in with her?*

Even worse than this is that the groom's family actually ask and bargain for the bride's gifts. It is as though marriage has now become nothing more than a trade – a business transaction.

The destructive nature of 'trousseau'

The asking for and expecting of a trousseau from the bride's family has led society to this low ebb of morality.

This shaitaani greed of asking from the bride and her family has transgressed to after the Nikah as well!

Nuptials

1. He should take the time and consult experienced and learned Muftis.
2. The second thing he should do is to seek guidance and ease from Allaah Ta`ala by making dua. Together with this, he should consult some intelligent and mature married friend or family relative.

MARRIAGE CUSTOMS

Marriage, in Islaam is such a simple affair, that if the couple are happy and consenting, the bond of Nikah is to be solemnised without delay.

There is no need for a court, no red-tape, no invitation, no trousseau, etc. Yes, the *mehr* (dowry), which is in lieu of the wife's honour and dignity, will be binding on the man.

The recitation of the Khutbah at the Nikah is a Sunnat and as far as possible this Sunnat should be executed.

The Walimah, which was mentioned in the preceding Hadith is also a Sunnat practice, (although even just a little milk and/or few dates will suffice for a Walimah), then too this have no impact on the validity of the Nikah.

We have placed countless customs, traditions and wasteful expenses on this blessed simple occasion.

The Shariah only calls for a simple Walimah feast, and that too, only in accordance to what the man can *easily* afford.

We have replaced the happiness with stress and grief.

In this regard, if the under-mentioned points are taken cognisance of, then Insha-Allaah Ta`ala all these evils will be eradicated:

1. Besides the occasions of Nikah and Walimah, we should make a firm resolution to completely eradicate and abandon all other occasions which take place, like *mendhi-night*, *engagement party,* etc.
If any or both the partners wish to gift something to the other, with sincerity and love, then it should be done discreetly and without any announcement, pomp or show.

2. Do not regard any specific way or practice as binding to express your happiness of the occasion. Each person should do what his means and disposition allows. There should be no competing with others or practicing of customs in this regard. No one should fear the reprisals and taunts of others if any custom is no adhered to.
3. The occasions of Nikah and Walimah should also be kept simple and in accordance to one's means. The house-people can invite whomsoever they wish and if anyone is not invited, they should not feel offended or complain.
4. The words of Nabi (sallallahu alayhi wasallam), in this regard should always be remembered, that the best and most blessed Nikah is that one which is the simplest and entails the least expense.

NIKAH AND WALIMAH

Questions and Answers

From the functions held on the occasion of Nikah, the Walimah is such a function which enjoys the status of being Sunnat, and out beloved Nabi (sallallahu alayhi wasallam) had clearly exhorted and encouraged it.

However, the Shariah has not specified the number of guests to be invited or the amount of food to be served. Each and every person will cater for this function in accordance to his means.

The Shariah allows for each person to cater according to his means. However, there should be no pomp and glory attached to this auspicious occasion.

There is no necessity for consummation before a Walimah is held.

Taking consent from the girl

The representative will ask the girl if she consents to him making her Nikah with so and so at the specified *mehr*. If the girl is still a virgin, then she does not have to give a verbal reply. Her silence will also be taken as her consent. Nevertheless, if she gives a verbal reply, then it will be much better. If she has to write her consent on a piece of paper, then it will also be acceptable.

If the prospective bride was previously married and this is her second (or third, etc.) Nikah then it is imperative that she gives a verbal reply.

The person who is contracting the Nikah will take the *ijaab* from him and get the *qubool* from the groom.

It is not permissible for the groom or his family to request or expect a trousseau.

The right of the girl to inheritance does not fall away with her trousseau

In reality the trousseau has absolutely no relation whatsoever with inheritance and they do not affect each other.

Many people deem the invitation to meals by the father of the girl to be just as important as the Walimah.

Such perceptions are totally without base. In fact, if it is devoid of any un-Islaamic activity, then the most that can be said is that it is permissible. The validity of the Nikah does not at all depend on this function. However, if anyone does not do so, then no complaint should be levelled against him, neither should he be chastised.

An evil custom

This sum of money which the father of the girl demands from the groom has been classified by our Fuqahaa as bribery and the sin is the same as bribery.

THE METHOD OF THE SUNNAT WALIMAH

On this occasion, it appears that Nabi (sallallahu alayhi wasallam) did not himself make any preparations for the Walimah, rather those that were present placed whatever they had on the tablecloth and everyone partook thereof. This is how the Walimah of Rasulullah (sallallahu alayhi wasallam) took place.

Greater preference to the Sunnat than the Fardh

They will not be taken to task for not having fulfilled a Sunnat act. It appears from our actions that we pay scant regard to the daily and necessary duties (Faraaidh and Waajibaat) but pay particular attention to holding Walimahs.

Incurring debt to hold a Walimah

The Walimah feast is Sunnat. This, however, will apply if one has the means and ability to hold a Walimah. If one does not have the means to have a Walimah, then it should not be done.

Did Nabi (sallallahu alayhi wasallam) ever take out a loan in order to hold a Walimah feast? **Most certainly not!**

A small Walimah

This determination should be applied to the Walimah as well. If a person has the means then he should cater accordingly and hold the Sunnat Walimah feast. There should be no extravagance or un-Islaamic activity present. If one is not of means then he should not take a loan. He should host a small Walimah and not be concerned about the comments and criticisms of others. Allaah Ta'ala will grant blessings to such a union.

The types of food at a Walimah feast

The only reason for all these excessive courses is to show one's affluence and wealth. The reality is that regardless of how many dishes one serves, one's honour and dignity is never increased. Yes, if Allaah Ta`ala has blessed you with abundant wealth, then by all means you

may have a Walimah with various different dishes served, on the proviso that you do not do so with pride and your intention is not to gain pomp and glory.

Remember that there are two gems in Islaam – simplicity and diligence. We should all try our best to implement these into our lives and encourage others to do likewise.

Cards inviting to the Walimah

Hundreds and thousands of rands are squandered in this fashion. The object of the card is to invite the recipient to the meal and this can efficiently be done verbally. Where is the Sunnat Walimah and where is the 'walimahs' of today?

The card may be abused by being thrown around or even in the dustbin, whereas it bore the words of *Bismillah*. All such actions invite the Wrath and Anger of Allaah Ta'ala. Prepare a simple invitation and make copies of it and post it to the various recipients. Instead of writing *Bismillah* on the page rather write the letters '786'. This will prevent the Name of Allaah Ta`ala being abused.

The Sunnat Walimah and videos

Amongst the evils and un-Islaamic practices in vogue nowadays at the 'walimah' functions is that of making a video of the occasion. During the filming the photographers will have to walk around amongst the men and women.

Immodest intermingling of sexes

Nowadays it has become the trend for men and women to be mixed and intermingled, which is totally Haraam and impermissible.

Standing and eating (buffet-style)

We witness the great evil of people walking around and eating at what was supposed to be blessed occasions such as the Sunnat Walimah. This is a clear mockery of the Sunnat!
Making suitable arrangements for the guests, regardless of how many there are, to be seated on the floor and eat in the Sunnat manner.

They must be able to eat in peace and enjoy their food. The host should make suitable arrangements for the food to be served to the guests in an honourable fashion.

Some words of advice for the groom

"It is reported from Aishah (radhiallahu anha) who says that Nabi (sallallahu alayhi wasallam) said, 'The most blessed Nikah is the one which bears the least expenses.'" [Mishkaat Shareef]

Two factors are important for contracting an Islaamic Nikah: The presence of two witnesses and the *ijaab* and *qubool* (proposal and acceptance). These two factors are regarded as the *arkaan* (necessary prerequisites) for the validity of a Nikah. Besides this there are another

two factors which are also necessary: The dowry for the woman and announcement of the Nikah.

To indulge in wasteful affairs is Haraam and the Qur`aan Majeed has labelled such wasters as the brothers of shaitaan. [Surah Israa, Aayat 27]. The larger functions become a yardstick by which others measure. People complain about every little thing.

Further advice

Money spent on the Nikah, Walimah, and the wife's daily needs are the responsibility of the husband. It is the necessary obligation of the husband to attend to the needs of the wife, regardless of how wealthy she may be.

The husbands have the responsibility of running the home, whereas the women have been charged with obedience to their husbands. She is to protect the husband's property in his absence and attend to the other rights he has over her.

This basic Islaamic teaching is explained in the famous Kitaab of Fiqh, *Hidaaya: "Maintenance of the wife is Waajib upon the husband, whether she is a Muslim or kaafirah. When she submits herself to her husband's home, then from that time on, it is Waajib on the husband to spend on his wife's needs, clothes and shelter."* [Hidaaya, Awwalain, page 417]

The advice of the groom for the bride on the first night

You should adopt patience. Remember that when a husband returns home, tired and exhausted from the day's work, then he seeks peace and solace at home and not arguments and complaints. Just as your complaints about your in-laws may not bode well for them, it does you equal harm. If you heed this advice of mine, Insha-Allaah Ta`ala you will see and witness the benefits in this very world. To the grooms is that if their wives do ever come to them with complaints, then they should bear it with patience and offer some suitable solution. He should not become angry and scold his wife, because he may say such things which he will forever regret.

He should handle all such matters with wisdom. If there is ever a problem with the groom's brother's or sister's children, then the couple should regard those children as their own and not bear malice and grudges.

The children should be pacified and perhaps given a sweet or two and affectionately advised. If children are stubborn or unruly, then an excellent remedy is to recite *Bismillah hir Rahmaan nir Raheem* seven times and blow on their food and drink. This should be done ever so often. Similarly, one should recite *Yaa Lateefo* seven times, blow in a drink and give the child.

Is it appropriate that we now also act like children when dealing with them? Deal with children with wisdom and do not allow their antics to sour the relationships of adults.

Dealing harshly with one's mother is detrimental to one's Aakhirah. approach the subject with wisdom and speak kindly to her, preferably through the eldest sister. The husband should send gifts to his mother via his wife.

A simple recipe for engendering mutual love for the in-laws

To occasionally acquire a gift and let your wife give it to your mother. You should also encourage her to bring something, albeit small, for her in-laws whenever she goes and visits her own parents.

Then at least make some arrangements to have a separate kitchen for your wife.

Status of the husband

He is not allowed to oppress his wife, abuse her or belittle and disgrace her. A man is supposed to treat his wife kindly. As for those how have been oppressive in the past, they should seek forgiveness.

The wife should not be prevented from fulfilling her Shar`i duties

1.) Any 'Deeni' act which was not carried out by Nabi (sallallahu alayhi wasallam) or the Sahaabah (radhiallahu anhum), like *Chaaliswa, urs, meelad*, etc. are such acts which are accretions and innovations in the Deen. They should be abandoned. Do not yourself or allow our wife to participate in such acts and all customary un-Islaamic traditions.
2.) Do not insist that she do according to your bidding, if it is against the Shariah.
3.) You should never force her or insist that she open her face when she rides with you in the car, walk in the street or stand in your shop!
    Hadhrat Mufti Wali Hasan Saheb, (rahmatullah alayh), one of our seniors used to always say, *"Alas, you foolish ones! Why do you not hide your wives? This will be to your benefit and they will be a beauty to your homes. Conceal them and do not bring them before all and sundry. What an evil thing that our Muslim men strut around with their unconcealed wives and all the street men and strangers ogle at her and derive satisfaction thereby."*
4.) You should never force or coerce her to participate in such Haraam acts, merely on account that everyone else is.

Do not abandon your Deeni etiquette when inculcating Deen into your wife

You should not insult, degrade, humiliate, etc. If for example you see some shortcoming in your wife, then you should advise her with affection and explain the proper Shar`i perspective. You should not use abusive terms or belittle her. You should not speak or admonish your wife when you are angry. Regardless of how learned you may regard yourself, you should still attend the gatherings of the pious and Ulama.

Three golden rules in order to live amicably with your wife

1.) He should protect his gaze.
2.) He should tell himself that this (wife) has been decreed for him (by Allaah Ta`ala) and nothing happens without divine decree, therefore he should be pleased with whatever Allaah Ta`ala had destined for him.

3.) Never pin your hopes on anyone (be it your parents, wife or children) besides Allaah Ta`ala.

Change your standards

What is the yardstick of love for the wife? Moulana Yusuf Ludhianwi (rahmatullah alayh) has explained a way of adjusting the standard for love of the wife as follows: One is that yardstick or expectation which you have conjured in your mind and the other is that which you may have seen from your family and/or friends. You have understood this to be the basis of measuring affection. If your wife falls short of this then your heart is immediately turned away from her. When you change your mindset and alter (reduce) your expectations, then Insha-Allaah Ta`ala you will find such love and affection in your wife which will be worthy of envy.

The yardstick of a wife's affection

Regardless of how many marriages you contract, as long as you do not alight from your high throne of expectations, you will never find peace ad contentment.

A man should appreciate his wife at every turn

This appreciation is two-fold. One is to appreciate the fact that she is your wife who Allaah Ta`ala has placed in your care and made subservient to you. Secondly, is the fact that just as you are a Muslim, she is also a Muslim. No one, besides Allaah Ta`ala knows who is more acceptable and beloved unto Allaah Ta`ala. Do not regard her as insignificant and degrade her, because in the Sight of Allaah Ta`ala, she may well be better and more loved by Allaah Ta`ala.

Two qualities of women which are worthy of praise

There are two qualities of women with which they surpass men – their servitude and chastity. Allaah Ta`ala praises their chastity and simple-mindedness in the Qur`aan Majeed, with the words: **المحصنات الغافلات**

One way of saving oneself from Haraam

You should appreciate one fact of life that Allaah Ta`ala has made your wife an excellent means and way of you having to abstain from Haraam (i.e. in satisfying your carnal desires).

Nevertheless, however your wife may be, you should appreciate the fact that she is a means of your being saved from Haraam and a means of satisfaction for you. You should also contemplate on what the situation would be if it were your daughter who was not very pretty and was married to a handsome man, would you like that your son-in-law abandon your daughter and or make her life difficult?

Allaah Ta`ala regards as His friends, those who treat their wives kindly. The man who patiently perseveres and treats his wife kindly, regardless of her faults, nagging or ill-character, will attain a high rank by Allaah Ta`ala and such people are blessed with a special *noor*.

You should treat your wife with goodness and kindness, which will in turn be a 'pacifier' for her. If a woman is not shown any love or caring, all her evil qualities will become more manifest and this will show in her character.

He should be light-hearted with her, and generally be jovial in his approach towards her.

It is of utmost Shar`i and logical importance that every Muslim strive to make the next Muslim happy.

Tell yourself that she is not merely only your wife. She is a slave of Allaah Ta`ala, the daughter of Hadhrat Aadam (alaihis salaam), a follower of Nabi (sallallahu alayhi wasallam) and the coolness of her parents' eyes. Keeping all this in mind, treat her accordingly.

'Ihsaan' and Married life

Doctor Abdul Hayy Saheb (rahmatullah alayh) was one of those personalities who led a very secluded life away from publicity, name and fame. He was one of the khalifahs of Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh), and many people consulted him for their *islaahi* reformation.

One day a man came to Doctor Saheb and explained his situation thus, *"Alhamdulillah, I have attained the stage of Ihsaan."* [*Ihsaan* is a Qur`aanic word which has been explained in the Ahaadith thus - where a person performs his ibaadat in such a state as though he is actually in Allaah Ta`ala's presence or at the least he is conscious that Allaah Ta`ala is watching him.] This person meant to say that insofar as his acts of ibaadat are concerned he has, Alhamdulillah, attained acquired the rank of *Ihsaan* as described by the Hadith.

In reply, Doctor Saheb had lauded him and said, *"Indeed Ihsaan is a great bounty, for which you should be grateful. However, I need to ask you something…does your state of Ihsaan only apply to Salaat or also to your interaction and dealings with your wife, children and family?"* The man replied that he had heard that the state of *Ihsaan* be adopted for Salaat and other forms of ibaadat, and had practiced it in these avenues only. He praised Allaah Ta`ala that he had at least achieved it in his Salaat and had not even thought of its application in other aspects of life. Doctor Saheb said, *"I had asked you this question specifically with the intention of removing this misconception. Indeed Ihsaan is necessary for Salaat and all other forms of ibaadat, however, its application is not only restricted there. It is to be applied to the other aspects of your life also. When a man interacts with others in any sphere of life, he should have this in mind that Allaah Ta`ala is watching him. More especially this will apply in the relationship between man and wife. When a man has this perception vivid in his mind then he will deal more fairly with all, especially his wife."*

Thereafter Doctor Saheb mentioned that it was amongst the Sunnats of Nabi (sallallahu alayhi wasallam) that he never, in his entire life, became naturally angry with any of his blessed wives or scolded them. Doctor Saheb said, *"In trying to emulate this Sunnat, I have also inculcated this habit in myself that I never vent my anger on my family members. In this regard, I say with gratitude to Allaah Ta`ala, 'This year was my fifty-first anniversary and Alhamdulillah, in all this time, I have never raised my tone when speaking to her."*

Some time later, Doctor Saheb's wife commented, *"I do not remember any time during my life where Doctor Saheb spoke to me in an unpleasant tone, or that he ever asked me directly to do any work for him. I would do things for him out of my own will, but he never asked me to do it for him."*

The one who is chosen as Ameer is not a dictator, rather he is like an administrator.

In this regard, Islaam has elected the man to be the Ameer amongst the spouses in their journey through life, where he will attend to the needs of his family, in a kind and loving manner.

He is supposed to fulfil this task with kindness and mercy. He is not to regard his subordinates as servants and slaves. He should not hanker after his own rights, but rather see to it that he fulfils the rights of his wife and children.

You should also make an effort at encouraging your wife in executing her Deeni tasks and responsibilities.

Enliven a dead Sunnat

Hadhrat Aishah (radhiallahu anha) said that whenever Nabi (sallallahu alayhi wasallam) would enter the house, he would do so smiling, although he was so grieved for his Ummat. He would welcome the caravans, invite them to Islaam, administer the affairs of the Muslims, engage in Jihaad, where the sword would barely be put down that another expedition was in the pipeline, etc., etc. Notwithstanding all these great responsibilities, he (sallallahu alaihi wasallam) would still come home smiling and with a fresh countenance.

To fulfil this right is more rewarding in present times than performing Nafl ibaadat. Nabi (sallallahu alayhi wasallam) said that the best person is he whose character is pleasant with his wife. In another Hadith the words appear such: *"Indeed from amongst the perfection of Imaan of believers, is (to have) good character and kindness (gentleness) towards the families (wives and children)."* [Mishkaat, page 282]

Amongst our friends we can laugh and joke around, but when in the presence of the wife, we adopt a stern and harsh character.

To feed her a morsel of food with your hands, or to buy her a gift to make her happy are acts which warrant reward. We should bring such practices alive.

Soft tone and sweet tongue

Allaah Ta`ala says in the Qur`aan Majeed, *"And (the two of you- Hadhrat Moosa and Haroon –alaihis salaam) speak to him (Firoun) in soft tones, so that he may reflect and fear."*

In commenting on this Aayat, Hadhrat Mufti Shafee Saheb (rahmatullah alayh) said that regardless of how oppressive and evil the opposite party may be, it is necessary to deal with them kindly. The result of this would be that they may reflect and ponder and the fear of Allaah Ta`ala may be imbibed into their hearts.

Similarly, Mamoon Rashid, the Khalifah was once severely admonishing a man. The man told him, *"Speak kindly and softly because Allaah Ta`ala ordered someone better than you (i.e. Hadhrat Moosa and Haroon - alaihimus salaam) to speak kindly to someone more evil than I (i.e. Firoun)."*

By screaming and shouting at her, nothing will be achieved. Remember that the house wherein the husband constantly scolds and admonishes his wife and children, will be bereft of all warmth and comfort.

You should therefore make a firm resolution to adopt a kind and pleasant countenance in the home, regardless of what problems you may have otherwise.

A thought about practicing thereupon

If your wife ever speaks to you out of turn, then you should remain silent and bear it patiently.

There will be great benefit for you in adopting a kind and soft tone and your wife will change her attitude towards you, even if she is foul-tempered.

Adopt a soft and inviting approach to your wife instead of a confrontational one

It is not amongst the traits of a Muslim that he picks on every small thing and make an issue out of it. You should forget the old issues and continue ahead.

Speak to her in order to 'make' the home and not 'break' it.

The husband must remember that in encouraging his wife towards good acts is a painstaking and long procedure, which requires much patience and tolerance. Together with his efforts he should make dua unto Allaah Ta`ala for assistance.

An inviter husband never loses hope. He propagates to his wife and leaves the result to Allaah Ta`ala.

That wife who is the object of propagation must not be chastised, belittle or insulted. Do not remind her of last evils. Praise and appreciate whatever she does, albeit little.

The wife must also be praised

It is therefore appropriate that the husband praise his wife's cooking, baking, etc. so as to give her more encouragement and support.

Women, by nature are soft-hearted. A little praise goes along way. Instead of finding fault, rather praise for every good she does for you. If there is a need to rectify something then do it in a way where she does not feel insulted or that her effort was in vain.

A furtive act of oppression

A common ailment which is found nowadays in most, if not all, homes is that the women of the house, be it the mother or wife, is taken for granted.

It is a grave act of ingratitude when instead of appreciating her efforts, complaints are made.

Who is there to prevent your poor wife from feeling helpless and hopeless because of your attitude towards her?

Your wife spends all her energies and efforts at housework that she tires herself, so much so that it even sometimes leads to physical illness.

To increase love for the wife is a sign of Taqwa

Answer: This in reality is Sunnat. This is the fruit of Taqwa. When the Taqwa increases in a person then his affection for her increases.

The wife is a sincere friend

It is crystal clear that there is no other better companion and friend for a man in this world than his wife.

In essence, the wife will sacrifice her all for the husband and the husband will remain independent from her. If she lets out an unsavoury statement, then 'all hell breaks loose'. The man will get upset and rebuke her severely. This attitude is incorrect and the man should understand the wife and patiently bear her tantrums.

If the man treats the wife with kindness and overlooks all her little faults, then she will become more attracted and affectionate towards him and render services to him with more enthusiasm.

We have the excellent example of our beloved Nabi (sallallahu alayhi wasallam) before us. His blessed habits and the way in which he dealt with and treated his blessed wives is an example for us to see and try to emulate. Hadhrat Aishah (radhiallahu anha) stated: *"Once I was on a journey with Rasulullah (sallallahu alayhi wasallam) when we had a race. I beat him and won the race. After some time, my body became heavier and some years later we had another race and on that occasion Nabi (sallallahu alayhi wasallam) beat me and came ahead. He told me that this was the compensation for the time I beat him."* [Ma`ariful Hadith, vol. 6, page 85]

It is reported in another Hadith that at times when Hadhrat Aishah (radhiallahu anha) would drink water from a container then Nabi (sallallahu alayhi wasallam) would take the container from her and drink from the same spot she placed her mouth on.

In another narration it is reported that sometimes when Hadhrat Aishah (radhiallahu anha) would partake of meat from a bone, then Nabi (sallallahu alayhi wasallam) would take the bone and eat therefrom.

What excellent examples for us to learn from. It is reported in a Hadith that Nabi (sallallahu alayhi wasallam) said, *"A believing man should not despise a believing woman (his wife), if he dislikes something of hers, then there is some other trait of hers which he likes."* [Muslim Shareef, Hadith number 2672]

When a husband is irritated or upset at his wife, then he should not immediately consider *Talaaq*. He should reflect on her good characteristics and appreciate her values. This is amongst the qualities of a good Muslim husband and the right of a wife.

Regarding this, it is stated in the Qur`aan Majeed, *"And live with them (your wives) with goodness. And if you dislike (something in) them, then it is possible that you dislike something wherein Allaah has placed much good."* [Surah Nisaa]

It is reported in a Hadith, *"It has been reported from Hadhrat Aishah (radhiallahu anha) who says, 'Rasulullah (sallallahu alayhi wasallam) said, 'Indeed the most perfect of believers, is he who displays the best character and is most kind to his wife.''"* [Sunan Tirmidhi, Kitaabul Imaan, Hadith number 2538]

In another Hadith it is stated, *"It has been reported from Hadhrat Aishah (radhiallahu anha) that Rasulullah (sallallahu alayhi wasallam) said, 'The best of you is the one who is best to his wife and I am the best amongst you (with regard to treatment to wives), for my family."* [Sunan Tirmidhi, Hadith no. 383]

On the occasion of Hajjatul Wida, Nabi (sallallahu alayhi wasallam) gave some advises which were the culmination of all his years of effort. Amongst the advices given by Nabi (sallallahu alayhi wasallam) was, *"Fear Allaah Ta`ala regarding your womenfolk. You have taken them as a trust from Allaah Ta`ala, and their bosoms have been made Halaal for you by the Kalimah of Allaah Ta`ala."* [Muslim Shareef, Kitaabul Hajj, page 397]

It is stated in a Hadith, *"It has been reported from Hadhrat Abu Hurairah (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'A woman will not remain consistent with you on one habit or disposition, because she is like a rib. If you try to straighten her, you will break her and if you leave her crooked, then you will be able to benefit from her in this state."*

Save yourself from.....Why?....How?

In order for the home to function smoothly and for there to be peace and solace in the home, the husband should behave himself in a way which befits his authority and not 'add fuel to the fire'.

Together with closing the shop for the day, you should lock up the shop's problems also

Everyone likes to see their husband or father come home with a smile on his face. It is for that reason we advise readers that when they close the business for the day, they should leave all their work worries and tasks at the workplace and return home free.

Do not load the anger caused by one onto another

How unfair is it that you vent your outside frustrations on your innocent family members. Now when you are curt to your wife, then she may, in her tiredness and exhaustion rebut your statement and this will lead to unnecessary arguments in the home, which the innocent children have to witness and bear. Children are also very intelligent and they may realise that you are at fault and that your poor wife is the oppressed one. This will lead to them losing respect for you.

A suitable and tried solution to this problem is that the man should try to perform each of his five Salaat at the Musjid. He should try to be in the Musjid before the Athaan and perform his Sunnats, Nawaafil and Tilaawat there. After performing his Salaat, he should make dua to Allaah Ta'ala. If this is not possible, then at least he should proceed to the Musjid when he hears the Athaan. After the Athaan he should not busy himself in any work, but rather proceed to the Musjid and get ready for the Salaat. If he remains consistent on this for some time, Insha-Allaah Ta`ala he will notice a great difference in his life. His stresses, tensions, anger and evil thoughts will leave him.

Before returning home

The husband has high hopes and expectations before entering the home:

1. The wife must leave all her work and present herself smiling at the door to welcome him,
2. Everything should be in place in the room,
3. Tape should be placed on the childrens' mouths, and there must be quiet in the home,
4. At the first knock, no even better, when they hear the car's hooter, they must rush to open the door and gate,
5. The wife must not relate any of her problems or arguments which she had with anyone during the day. She must not give any bad news,
6. Food which the husband likes must have been cooked for him and preferably some sweet dish should also be served, etc., etc.

It will be so much more better that the husband enters the home thinking that perhaps:

1. Due to some unforeseen circumstances, she could not fulfil the task I gave her, or
2. It is possible that at the time I ring the bell, she is busy relieving herself in the toilet or perhaps tending to some need of the children, so she cannot open the door immediately, or
3. It is possible that the maid did not turn up for work today, so the house will not be as clean and tidy as normal, or that perhaps just before my arrival the neighbour's children came to play at home so the children left the place in a mess, or
4. Owing to some good reason she could not prepare a favourite meal of mine today, or the stove or oven was not working properly, etc., etc.

Don't make your wife sick

Many husbands who have immature thinking and due to inexperience or due to misguidance from their ignorant mothers, deprive their wives of many things, both physical and spiritual, which finally leads to the poor girl becoming sick.

If you desire that your wife remain happy and healthy and maintain her youth and beauty, then you should not put her through any stress or grief. You should fulfil all the permissible needs and desires of your wife and children (within your limit).

Listen attentively to them as far as possible and make a concerted effort to keep them happy. Insha-Allah Ta`ala, in this way she will remain happy and healthy.

Abstain from criticism

Brother, you must understand that reformation cannot be achieved by criticism. Criticism, rebuke, censure, etc. achieves no purpose except to belittle and degrade the wife.

1.) Then you should not immediately react or do anything in haste. You should at least wait for two Salaat times to pass before you explain to her.
2.) If any family member of your complains about some evil perpetrated by your wife, for example that she carries tales, then you should not immediately take up cudgels with your wife and scold or reprimand her. You should wait for an opportune moment to broach the subject.
3.) **Another method** is that say for example someone highlighted **four complaints** regarding your wife, or perhaps you have noticed a few such evil traits in her. **Now you should not immediately explain to her about all four at the same time.** In fact, you should sit and think about it for a while and maybe, if it something you can prevent in a nice way without even telling her, then it will be much more suitable. May Allaah Ta`ala guide us all to conduct ourselves in a beautiful manner.
4.) Whenever you are explaining something to your wife, then never bring up old issue and do not open old wounds.
5.) The fifth point is that you should consider the time and place. If you explain to her in privacy, it will have a much better effect.
6.) The sixth point is that you should **never explain** a fault or misdeed of your wife to her **in the presence of others. Never belittle her in the presence of others.** Similarly, even when you are explaining something to her in privacy never do so using the example of some other woman.

Remember that such degrading and debasing is oppression and highly unbecoming of an honourable Muslim husband. Contrary to it having any positive effect on the wife it will only lead to more strain on the marriage.

The fault is yours

Some husbands keep their wives faults in their hearts and never utter anything to remedy the situation. They do not advise or attempt at reforming their wives. Either they keep everything to themselves or they may complain to their parents. This method is totally incorrect.

It is imperative that we observe Purdah from *na-mahram* family of the wife, like sisters-in-law, etc. It is the effect of all this intermingling and Haraam which falls on our marriages.

The Deeni-conscious

Many of our Deeni-concerned brothers are faced with various challenges regarding their wives, but their handling thereof is not appropriate. They should consult with some reliable Aalim or Mufti in their locality and enquire as to how to broach the subject and handle the matter with their wives.

Perilous mistakes

Do not ever make the mistake of rebuking or fighting with your wife in front of the children. If you are very angry then it is best that you go away, but you should never, ever argue or reprimand your wife in front of the children.

It is therefore imperative to abstain from reprimanding, rebuking and belittling your wife in the presence of others, even your own children.

Another grave error

One other grave fault apparent in many men is that of anger.

1.) Firstly you should learn the dua for entering the home.
2.) Whenever you are angry then go and make wudhu.
3.) Nabi (sallallahu alayhi wasallam) said, *"He who swallows his anger when he is able to extract revenge, Allaah Ta`ala will call him out on the Day of Qiyaamah in front of all the creation and reward him with any damsel of Jannat that he desires."* [Tirmidhi, page 22, vol. 2 / Abu Dawood, page 33, vol. 2]
4.) Imaam Ahmad (rahmatullah alayh) reports from Nabi (sallallahu alayhi wasallam) that he said, *"If anyone of you is angry, then he should remain silent."* [Musnad Ahmad, Hadith number:3029]
5.) Nabi (sallallahu alayhi wasallam) stated that if a person who is angry is standing then he should sit down and if he is sitting then he should lie down. [Abu Dawood, page 303, vol. 2]

The meaning of women being created of a crooked rib

But at the same time, the beauty of the rib-bone lies in this crookedness.

Similarly, in another Hadith Nabi (sallallahu alayhi wasallam) said regarding women, *"If you try to straighten her, you will break her."* [Muslim Shareef, Hadith number 3669]

"If you desire reaping benefit from her, then do so whilst she is crooked." [Bukhaari Shareef, Hadith number 4786]

This is not an insult to women

Many people regard and use this Hadith that women are created from a rib as a form of degradation and insult to women, whereas this was most certainly not the desire and import of Nabi (sallallahu alayhi wasallam) when he stated this.

The crookedness in women is a natural trait

The fact that she is likened to a rib is not a flaw in her character. Would anyone claim that because a rib is bent, it is faulty? The nature of women is such, hence Nabi (sallallahu alayhi wasallam) likened it to a rib. There is no fault in it, it is to be used and benefited from in the natural state it was created.

Naivety is laudable in women

From this we gather that for a woman to be oblivious and unwary of what happens around her in the world and only concerns herself with her own obligations and duties is a praiseworthy and laudable trait.

Some habits of hers are laudable

Regarding this there is a Hadith from Hadhrat Abu Hurairah (radhiallahu anhu), *"It has been reported from Abu Hurairah (radhiallahu anhu) who said, 'Rasulullah (sallallahu alayhi wasallam) said, 'A believing man should not detest a believing woman (his wife). If he dislikes one trait of hers, there is (surely) another with which he is happy."* [Saheeh Muslim, Kitaabur Ridaa']

Turn your attention towards the good qualities of your wife

Allaah Ta`ala says in the Qur`aan Majeed, *"And if you dislike them, then it is possible that you dislike a thing wherein Allaah has placed much goodness."* [Surah Nisaa, Aayat 19]

Therefore you should reflect on the good qualities of your wife, because this will grant you solace and comfort and also save you from much heartache.

It is wholly uncouth and uncivilised to hit the wife

Once when Nabi (sallallahu alayhi wasallam) was delivering a sermon he spoke of various things and broached various topics. Amongst the things he said was, *"It is and evil habit that you people hit your wives like how you hit your slaves, when she is the one who fulfils your desires and satisfies you."* Hitting the wife is very uncouth and uncivilised.

The three stages of rectifying a woman

"And those women from which you fear evil, you should counsel them, and then (if this does not work) separate yourselves from their beds and (if this also bears no result) then you should strike them (very lightly, i.e. NOT beat them)." [Surah Nisaa, Aayat 34]

The extent to which a husband can strike his wife

The actual object of striking her is to make her aware of her folly and the purpose is not to maim her or even cause the slightest pain.

Nabi (sallallahu alayhi wasallam) treatment of his wives

Hadhrat Aishah (radhiallahu anha) says that not only did Nabi (sallallahu alayhi wasallam) never lift his hand on any female his entire life, but whenever he entered the home, he would do so smiling.

Women are your prisoners

Hadhrat Amar bin Ahwas (radhiallahu anhu) states that Nabi (sallallahu alayhi wasallam) once gave a sermon where he praised Allaah Ta'ala, and said, *"Listen carefully! I advise you to have amicable relations with your wives. They are prisoners in your home…"* Nabi (sallallahu alayhi wasallam) had stressed greatly on having good relations with wives.

How much of sacrifice has your wife not given for you

Would you be able to leave your families behind and go and live with total strangers? Keep this sacrifice of your wife in mind and appreciate her.

Service to father and mother-in-law is not her obligatory duty

Since it is not Waajib for the wife to cook for and see to the husband's and children's food, so too, to a larger extent is it not her obligation to cook for her in-laws. They feel that she must serve them. This type of mentality has far-reaching effects, the harms of which we are all well aware.

Her service to her in-laws is from her own goodwill

The responsibility of the son and not the daughter-in-law. The husband has no right to ask or force her to serve his parents. If she does so happily, then besides the tremendous reward she will earn, it will also engender a peaceful and happy home environment.

Appreciate the service of the daughter-in-law

They must appreciate the services she renders them. They should also endeavour to reward her and reciprocate her services (with an occasional gift, etc.).

The husband must personally serve his parents

A question arises as to what the situation will be if the husband's parents are old and weak and they require assistance. It will not be the responsibility and obligation of the daughter-in-law to serve his parents. The responsibility to serve his parents rests squarely on his shoulders. Engage the services of some helper to serve them. But if she does, then he should realise that she is doing it from the goodness of her heart.

It is impermissible for the wife to emerge from the home without her husband's consent

She cannot emerge from the home without taking her husband's consent. To such an extent that if the husband prevents the wife from going to visit her friends and family, even her own parents, then she has to obey him. **The Fuqahaa have stipulated a period that her parents should not come more once a week.** She cannot leave the house even to see them, without his permission.

They should ride the train through life together

Hadhrat Ali (radhiallahu anhu) and Hadhrat Faatimah (radhiallahu anha) had also made this arrangement that he would attend to all outside matters and she to domestic matters.

If she commits some immodest act

First she should be counselled with affection, and if she still does not heed then you should not sleep with her, and if she still does not heed then you are allowed to strike her, but not so much as to cause pain.

You are obliged by the Shariah to maintain her well and provide food, clothing and shelter.

A wife should be given her own spending money

Together with food and clothing, he should give her some personal spending money which she can spend with freedom on whatever she wishes.

Be generous and do not scrounge on spending on your wife

Spend generously in accordance to your status.

Living is permissible and luxury is permissible

Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) had explained that for a person to live in a home is permissible and to make that abode comfortable and to make it 'cosy' is also permissible and not regarded as *Israaf* (wastage).

The limit of spending

There is a limit to one's spending also. It is permissible for a person to own and wear nice clothing which makes him feel comfortable, nice and presentable. However, if the intention of wearing nice clothing is to exude an impression that you are rich or important, is impermissible and falls under the category of show and vanity.

This is not classified as Israaf (extravagance)

If one has the means and to spend on something which will make you more comfortable, as long as you are not transgressing the Shariah in any way is completely permissible.

What right does the wife have over us?

"It has been recorded by Hadhrat Muaawiyah bin Haida (radhiallahu anhu) that he asked Nabi (sallallahu alayhi wasallam), 'O Rasulullah (sallallahu alayhi wasallam)! What rights do our wives have on us?' He replied, 'That you feed them when you feed yourself, clothe them when you clothe yourself, that you do not strike them on their faces and insult or belittle them and do not leave them except in the home." Abu Dawood, Hadith number 2142]

Such separation is not permissible

It does not mean that you stop talking to her and that you don't even make salaam to her.

Obtaining the wife's permission before undertaking a journey longer than four months

Under the commentary of the Hadith, the Fuqahaa have deduced that it is not permissible for a man to stay away from home longer than four months without his wife's permission.

Hadhrat Umar (radhiallahu anhu) was particular on this that her would not allow the Mujaahideen to remain away from home for more than four months at a time.

Who is the best of people?

"It has been reported by Hadhrat Abu Hurairah (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'The most perfect believer in Imaan is he who has excellent character, and the best of you is he who is best to his family (wife).'" [Tirmidhi Shareef, Hadith number 1162]

Do not hit the slaves of Allaah Ta`ala

"It is reported from Ayaas bin Abdillah (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'Do not hit the slavegirls (women) of Allaah…" [Abu Dawood, Hadith 2146 / Mishkaat, page 282]

Allaah Ta`ala's intercession for ill-tempered women

Hadhrat Hakeemul Ummat has written that a man should not have such a foul temper that he gets angry at every small little thing with regard his wife. He should also not exercise awe over her and leave her constantly in fear for him.

The remedy for the foul-temper and ignorance of women

If the character and habits of your wife really get you down and causes you much grief, there is a remedy for it. Make her read some Deeni Kitaabs, let her listen to the talks of pious Ulama, and perhaps get her involved in Ladies Tableegh Jamaat activities. You should also specify a time everyday in the house where some good Deeni Kitaab is read in the house, collectively. Insha-Allaah Ta`ala all this will have some positive effect on her, gradually.

As far as possible do not make life constrained for the wife

It is the teachings of the Shariah that a man must, as far as possible, not make life difficult for his wife and keep her in comfort and ease. Together with providing for her basic needs, keep her happy also. If the wife does do something which is untoward, then forgive her and if she causes you grief, then adopt patience, Insha-Allaah you will be greatly rewarded by Allaah Ta`ala.

Advice for the groom's parents

On the other hand there are many other acts which are allowed and permissible in the Shariah, but because society deems them inappropriate and bad, hence we regard such acts as sinful and taboo.

Beloved Readers! Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam) have not prevented the newlyweds from living separately. In fact, it is an advisable act and liked by the Shariah. Living separately fosters greater love between the wife and her in-laws.

If their son wishes to live separately from the first day, they should happily consent and even if their son is not really in favour of living separately, they should encourage him to do so.

Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh)
At another juncture he says, ***"If the (groom's) parents prohibit his living separate but his wife demands a separate quarters, then it is necessary that he accede to the wife's request, because: 'There is no obedience to the creation in the disobedience of the Creator'."***

It is better to opt for a comfortable and peaceful life with a 'bad' name, than to have one with a good name and constant discomfort and grief. In the present times, it is best to live separately, but still look after your parents and serve them.

Not allowing the son and daughter-in-law to live separately is oppression

They claim that moving out of the home deprives the home of its barkat. This is especially the mentality of the older people. Remember that there is no obedience to the creation in the disobedience of Allaah Ta`ala.

If the daughter-in-law requests to live separately, then it is her right to request the same.

However, as for her being of service to the brothers-in-law, this is totally forbidden, because in most cases it involves *be-purdagi*.

Please do remember…and we say this with respect…the daughter-in-law which has entered your family, has done so for (the benefit of) your son. She has not come as a slave, servant or worker for your benefit.

The couple get married to spend their lives together, and yet they are deprived of the very basic pleasure of eating together.

As far as possible never keep two daughters-in-law together

As far as possible let them all live separately. If this is not possible or affordable, then at least keep only one son with you and find a separate place for the other.

An excellent method of avoiding much strife and problems in the home is not to have few families living under one roof, because to have a few women live in the same home is a sure recipe for problems. [Malfoothaat Ashrafiyya, page 27]

Fourth harm

Our humble suggestion is that if you are self-employed and have the means, then it is best to let each son establish a separate business. The further away each one works and lives from the other, the greater the bond and affection will be.

So many incidents arise regarding the problems experienced by families that live and conduct business together. Hatred, jealousy and greed are inherent in all such situations.

What is meant by separate quarters for your son and a suggestion

If one is not of the means to provide separate quarters, then a small room, flat or even a separate section of the house to which they have the keys so that they are allowed privacy. Providing a separate kitchen in essential, even though it may not be a modern one.

In most cases, if the money spent (wasted) on large wedding receptions and Walimahs is saved and kept aside, then this will, in most cases, be sufficient to pay the rent for many months. Or this money can also be used to build separate quarters for your son and his wife on your property.

A couple can live nicely and amicably on even the bare necessities, provided they are content.

It is necessary to have a separate kitchen

Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) has stressed on providing a separate kitchen for the newlyweds.

We hear daily of problems in such homes where all live together. Both the worldly and *ukhrawi* lives of all concerned are spoilt by this arrangement. All the constant bickering and arguments many a times lead to the husband uttering divorce, due to the stress and frustration he undergoes.

The benevolence of the wife

This caring selfless wife, takes this responsibility of the husband and tends to his parents. Surely such a wife is a gift and bounty from Allaah Ta`ala. She bears so much of hardship and difficulty. As they say: *With ibaadat one acquires Jannat, but with khidmat (voluntary service to others) one attains and acquires Allaah Ta`ala.*

Appreciate the service of the daughter-in-law

Ungratefulness and ingratitude causes grief. Many divorces are caused purely on account of the discord between the wife and the mother-in-law and sisters-in-law.

Request by the wife for separate quarters

Question: Is it permissible in the Shariah for the groom's family to demand household necessities from the bride's family, on the occasion of the Nikah?

Answer: No such request is permissible from the bride's family.

It is a major sin to cause dissention between the husband and wife

Question: How is it to cause (incite) a husband to harbour bad thoughts about his wife?

Answer: It is stated in a Hadith that the person who causes dissention between husband and wife is not amongst us. [Abu Dawood, page 296, vol.1]

Request to the groom (Respect for Parents)

It must not be that your wife wants separate so that she can now be your 'boss' and ruler. Many a times it is such that the wife tempts the husband with her family's affluence and with a job and living quarters at or near her parent's home. This will ultimately lead to her 'wearing the trousers'.

In essence, although there is overall good and benefit in living separately, there are also many latent harms and pitfalls.

Therefore it is necessary that you as a husband make attempts at counselling your wife and advising her regarding living amicably with your mother and sisters, it will be of benefit, if all co-operate.

If you are yet unmarried, then make dua that Allaah Ta`ala grant you such a good wife where both of you will serve your parents and keep them happy.

You must also remember at this juncture that if your wife does not render any service to your parents, she must never coerce you to abandon them also. You are to serve them regardless of what your wife says and does. If you wife has to displease your parents, then it will not cause them that much of grief as when you have to displease them.

The Qur`aan Majeed and Hadith are replete with respecting and honouring parents. We will mention a few here for the benefit of the readers.

Allaah Ta`ala states in the Qur`aan Majeed, *"And if you find any one of them (your parents) attain old age, or both of them, then never say to them 'Oof' (any word of disrespect) and do not rebuke (or scold) them. Speak to them in honourable tones. And lower unto them the wings of submission and humility through mercy, and say, 'My Rabb! Bestow on them Your mercy as they brought me up when I was small.'"* [Surah Israa, Aayats 23-24]

Hadhrat Mujaahid (rahmatullah alayh) states that if a person's parents become old and infirm and he has to wash them after they relieve themselves, then he must never say *Oof* (i.e. he should never utter any words of complaint), just as they (the parents) used to clean him when he was small.

Hadhrat Ali (radhiallahu anhu) said that if there was any lower term for showing disrespect (than *Oof*), Allaah Ta`ala would have made that Haraam.

Someone asked Hadhrat Hasan (radhiallahu anhu) what the limit of disrespect (to parents) was. He replied, *"To deprive them of your wealth and abandon them, and to look at them sternly."*

Someone asked Hadhrat Hassan (radhiallahu anhu) what was meant by **قولا كريما** *"Honourable tones."* He replied, *"To refer to them as Amma, Abba (or any other respectful title), and never to refer to them by name."*

Hadhrat Zubair bin Muhammed (rahmatullah alayh) said that whenever your parents call then you should immediately respond.

Hadhrat Aishah (radhiallahu anha) says that a man came to Rasulullah (sallallahu alayhi wasallam) and an old man was accompanying him. Nabi (sallallahu alayhi wasallam) asked who the old man was and he replied that it was his father. Nabi (sallallahu alayhi wasallam) said to him, *"You should not walk in front of him, never sit down before he sits down, never call him by his name and never speak badly to him."*

Hadhrat Aishah (radhiallahu anha) reports that Nabi (sallallahu alayhi wasallam) said that the person who looks at his parents with a stern look, is not regarded as being obedient.

Hadhrat Abdullaah bin Ma`ood (radhiallahu anhu) reports that he asked Nabi (sallallahu alayhi wasallam) what the most beloved deed is, in the Sight of Allaah Ta`ala. Nabi (sallallahu alayhi wasallam) replied, *"Salaat performed on its time"*. He then asked what next. Nabi (sallallahu alayhi wasallam) replied, *"Maintaining good relations with parents."* Thereafter Nabi (sallallahu alayhi wasallam) mentioned, *"Jihaad."*

In another Hadith Nabi (sallallahu alayhi wasallam) said that the Pleasure of Allaah Ta`ala lies in the pleasure of the father and the displeasure of Allaah Ta`ala lies in the displeasure of the father.

Hadhrat Ibn Abbaas (radhiallahu anhu) states that there can be no Muslim who, if his parents are still alive, treats them honourably, and the doors of Jannat are not opened wide for him. If his parents are displeased then Allaah Ta`ala does not become pleased until he pleases them. Someone asked, *"What if they (parents) perpetrate oppression?"* He replied, *"Even if they are oppressive."*

Hadhrat Anas (radhiallahu anhu) says that a man came in the presence of Nabi (sallallahu alayhi wasallam) and said, *"O Rasulullah (sallallahu alayhi wasallam)! My heart greatly desires that I participate in Jihaad, but I am not able to."* Nabi (sallallahu alayhi wasallam) asked him, *"Is any one of your parents still alive?"* The man replied that his mother is still alive. Nabi (sallallahu alayhi wasallam) told him that he should fear Allaah Ta`ala regarding

her (i.e. he should serve her). Nabi (sallallahu alayhi wasallam) further told him that in this service to his mother he attains the reward of Hajj, Umrah and Jihaad.

Hadhrat Tawoos (rahmatullah alayh) states that there was a man who had four sons. This man became very ill. His one son told the other sons, *"If any one of you is prepared to look after father on the condition that he forsakes his share of the inheritance, then he should do so, otherwise, I am prepared to serve our father on the condition that I do not receive my share of the inheritance."* The other brothers were happy at this arrangement. This son served his father well, and according to their arrangement he did not receive any share of inheritance.

During the night he saw in a dream someone showing him a place where 5 dinars (gold coins) are buried and it was said to him to go and take it for himself. In the dream he asked the person if there was barkat in that money and he received a reply to the negative (i.e. there was no barkat in that money). The next morning he related the dream to his wife, who insisted that he go and retrieve that money. He refused to do so. that night again he saw a dream. This time he was told of another place where ten dinars were buried. Again he asked if there was barkat in that money and again the reply was negative. The following morning when he related this dream to his wife she again insisted that he retrieve that money and again he refused.

That night again he saw a dream where it was told to him that in a certain place one dinar was buried and that he go and dig it up. When he asked if that one dinar had barkat, the reply this time was positive. The next day, he promptly went to the spot and retrieved the dinar and went to the marketplace and purchased two fish. From the bellies of both fish, he found such rare and valuable pearls, the like of which no one had witnessed before. After much insistence the king of the time bought these two pearls in return for 90 mules laden with gold.

Hadith

"It has been reported by Abu Hurairah (radhiallahu anhu) who said, 'A man asked Rasulullah (sallallahu alayhi wasallam), 'Who is most deserving that I treat with excellent character?' He (sallallahu alaihi wasallam) said, 'Your mother.' The man asked, 'And thereafter?' Nabi (sallallahu alayhi wasallam) replied, 'Your mother.' The man asked, 'And thereafter?' Nabi (sallallahu alayhi wasallam) replied, 'Your mother.' The man asked, 'And thereafter?' Nabi (sallallahu alayhi wasallam) replied, 'Your father/''"

It is reported in another narration that Nabi (sallallahu alayhi wasallam) said, *"Your mother, then your mother, then your mother, then your father, then your other relatives in relation to their rank."* [Muttafaq Alayh / Mishkaat / Bukhaari, Hadith number 5514]

Respect and honour for parents especially in their old age

The Qur`aan Majeed also exhorts the children to make dua for their parents, even after having made their lives comfortable and granting them their due honour.

A wonderful anecdote

Qurtubi relates a narration from Hadhrat Jaabir bin Abdillah (radhiallahu anhu) that a man came to Nabi (sallallahu alayhi wasallam) and claimed that his father had taken his wealth.

Nabi (sallallahu alayhi wasallam) told him to go and fetch his father. In the meanwhile, Hadhrat Jibraeel (alaihis salaam) descended and informed Nabi (sallallahu alayhi wasallam) to ask the father when he comes, what the words are that he keeps in his bosom, which his own ears have not hard. When the man arrived with his father, Nabi (sallallahu alayhi wasallam) asked the father what the problem was regarding the complaint laid by his son. The father told Nabi (sallallahu alayhi wasallam) to ask his son whether he spends that wealth on anyone else beside himself and his sister (the complainant's paternal aunt).

Rasulullah (sallallahu alayhi wasallam) then said, *Eeh* (implying that he now understood everything). Nabi (sallallahu alayhi wasallam) then asked the father, *"Tell me what those words are which you keep in your heart that even your ears have not heard?"* The man exclaimed, *"O Rasulullah (sallallahu alayhi wasallam)! In every matter, Allaah Ta`ala causes our Imaan and faith to increase in you."* (Implying that since no one had heard these words of his, it is clearly a miracle of Nabi (sallallahu alayhi wasallam) that he knows thereof).

The man then said that there were some couplets which he recites in his mind, that he has never uttered loudly. Nabi (sallallahu alayhi wasallam) asked him to recite them, and he began,

I had fed you when you were young, and even saw to your well being when you were a youth, all your eating and drinking was through my earnings.

When on any occasion you were ill, then I would remain awake the entire night restless,

It was as though your illness had afflicted me and not you, which resulted in me crying the entire night,

My heart feared your destruction, whereas I was aware that death only comes at its appointed time, neither sooner nor later,

And then when you had reached the age when I began having hopes and aspirations (on you),

Then you had rewarded and recompensed me with stern and curt speech, as though you are showering me with favours and bounties,

Alas! If you cannot fulfil the rights due on me as your father, then the least is that you treat me as an honourable neighbour,

Then at least you would have fulfilled the rights of a neighbour on me, and you would not have been miserly on me with my own wealth.

Upon listening to these couplets, Nabi (sallallahu alayhi wasallam) took hold of the son's collar and exclaimed, *"You and your wealth belong to your father."* [Tafseer Qurtubi, page 246, vol.10 / Ma`ariful Qur`aan, vol. 5, page 468]

Recognise your status and do not become your wife's mureed

In the previous pages we had explained and stressed upon you to treat your wife with softness and kindness, not to rebuke and censure her, to patiently bear her tantrums, etc., etc.

However, you must not misconstrue the issue and make your wife your ruler and yourself her subject. Do not let it be that she scolds and rebukes you and you remain silent. You should not become her slave. You must not become the *mureed* of your wife. You must know your rightful status and her limits. Treat her kindly, and concede to her permissible requests.

In short, you must live in the home, where everyone knows their status and observes the due respects to each other. You should not live in such a way where you exercise fear on your family. Keep them happy within the bounds of the Shariah and, in short, do not let your wife 'wear the trousers'.

Counsel your children with softness

Keeping this anecdote in mind, you should also, treat children with affection and not chastise and scold them for every little thing. You must bear in mind that with children there will always be all sorts of 'problems'. You can expect them to break something, make a noise, spoil your sleep, etc., etc. All these should be borne with patience and tolerated. Take it in your stride and do not vent any anger on children owing to trivial and normal matters.

Remember also that constant bickering and arguing between spouses impacts negatively on children. Such environments wherein there is constant strife will eventually drive your children away from you. It will affect their educational progress, their interrelationship with other children, etc.

Pay attention to the Deeni upbringing of your children

Children, who are also bounties from Allaah Ta`ala are to be properly cared for and taught proper Islaamic character.

The standard of the children's character, their manner of speaking and conversing, the proper Islaamic etiquettes of eating and drinking, etc. have to be taught and inculcated in them.

Together with making your normal efforts during the day, you should, nay must, take out some time during the day to sit with your children and teach them proper Islaamic character and morals. This will engender a blessed home.

Keeping this in mind, it is Mustahab to leave a suitable space between having children. It is recorded in the Kitaabs of Fiqh: *It is stated in the Fataawa that because of the evil era, you fear a bad and unsuitable upbringing for children, then azal (coitus interuptus) should be practiced. At times the consent of the wife in this regard is not even necessary.*

On the other hand it is Haraam to practice contraception for fear of having an extra mouth to feed. Allaah Ta`ala states clearly in the Qur`aan Majeed that it is a major son to kill your children out of fear of poverty [Surah Israa]

In conclusion of this section we humbly request that you exercise the proper option and do not misuse a Shar`i permissibility to suit your own whims. The best option in this and all other cases is to consult with a pious Aalim or Mufti and find out what the Shar`i ruling would be in your case.

Arguments and strife between the mother and father

One main causative factor in keeping children ignorant and insecure is the constant fighting and arguing of the parents.

Divorce and its consequences

One of the main causes and reasons for the destruction of a child's character and morals is the aftermath in a divorce. It is a generally accepted fact of life, which is accepted by all and sundry, that the child who opens his eyes, and does not find a loving and caring mother and the security of a loving father, will inadvertently end up in the gutters and with an evil character.

The Shariah enjoins that both spouses play their part in the household. The husband should be the one to provide food, clothes and shelter. He should also treat the household kindly and have a light-hearted attitude in the home. He should 'play' with his wife and children.

As far as possible efforts should be made to keep the household together rather than opt for divorce.

Amongst the Halaal things also, there is something Allaah Ta`ala detests --- Divorce

We will now highlight some points regarding the topic of *Talaaq* (divorce). As much as the Shariah detests this, it is a fact of life and there are ways of doing it also.

The proper manner of effecting a Talaaq

This is the final stage in breaking and terminating a family union and bond. The effects and consequences of it runs much more deeper than just severing ties. It is an honourable means of separation.

Regarding *Talaaq*, issued at an appropriate time in the state of *tuhur* (i.e. not menstruating). If the husband issues the *Talaaq* when his wife is not in *tuhur*, then he will be sinning (although the *Talaaq* will still take effect).

After all this if he still resolves to give the *Talaaq*, then the best way to do it is as follows: The husband should give only one *Talaaq* and remain silent. In this way only one *Talaaq-e-Raj'i* comes into effect. This means that after her *iddat* completes the bond of Nikah is severed and the couple may separate with honour and dignity and go their separate ways.

If the couple again experience discord, then the husband should not hasten to issue a second *Talaaq*. He should consider and explore all the avenues mentioned previously before going for the second *Talaaq*.

If they divorce again, then the same applies if the *Talaaq* is a Raj`i. They may remarry after the *iddat* or he may take her back before the expiry thereof. They may contract a third Nikah if they both agree after this.

If a third *Talaaq* is issued, then all ties between them are permanently severed. There is a grave misconception amongst the people nowadays that one or two *Talaaq*s do not sever the Nikah bond. The best way according to the Shariah is to only issue one *Talaaq*. There is unanimity amongst all the four Mathaa-hib that three *Talaaq*s permanently sever the bond of Nikah.

If the choice of the husband to make *Rujoo'* is to be taken away then at the time of issuing the *Talaaq* the word *Baa-in* should be coupled to it. If he issues a *Talaaq-e-Baa-in*, then he does not have the choice of taking his wife back during the *iddat*. In this case if the couple wish for reconciliation, whether before *iddat* completes or after, then they need to renew the Nikah in the normal way, with the consent of both parties.

This is regarded as the best way in which to give *Talaaq*, which is accepted so by all the Mathaa-hib.

Making a Wasiyyat

Every Muslim man and woman must prepare a *Wasiyyat* (bequest).

The Wasiyyat of a pious woman to her husband

In this regard Nabi (sallallahu alayhi wasallam) said, *"That woman who dies in the state that her husband is pleased with her, will enter Jannat."* [Tirmidhi, page 325, vol. 4]

Yes, she will not obey him in matters which are contrary to the teachings of Islaam. She will also not obey him if he prevents her from carrying out something which the Shariah orders her to do.

1. If my death has to come in this state (that I have nail polish) then please first have the polish removed before ghusal is made on me.
2. She encourages them to learn Arabic and she teaches them good Islaamic character. They should endeavour to make their sons Huffaaz or Ulama. They should spend all their time and energies in Deeni projects and in spreading and propagating the Deen, in the proper way.
3. She should also remind him to make sure that his new wife does not oppress and vent her frustrations on her children.
4. That he and her children make an effort to carry out deeds of *Isaal-e-Thawaab* for her.
5. He should destroy your I.D. and passport photos, lest you suffer on account of them lying around and others looking at it.
6. When the children become of age, following proper procedures he should get them married.
7. He must also remember to make arrangements for separate living quarters for any future daughter-in-law.

A summary

We will make a short summary of the Kitaab hereunder so that you may refer to it occasionally and keep the points in mind:

1). As long as the husband and wife are not pious and Allaah Ta`ala-fearing, they can never become one. You should try to reform yourself and make an effort at reforming your wife as well.

2). Try your best to keep the Nikah simple, Insha-Allaah Ta`ala there will be much barkat in it for you.

3). Stipulate the amount for *mehr* to be equal to *Mehr-e-Faatimi* and try your best to pay it cash.

4). Do not ask or desire that the bride's family give trousseau.

5). Try as far as possible to live separately from your family, because it is difficult for two women to share the same kitchen. Many problem can be avoided in this way and it engenders more love and affection between family members.

6). The best remedy and *taweez* for engendering and maintaining love for your wife is to lower and protect your gaze. When you look at what Allaah Ta`ala has forbidden then you will find no peace in your life and you will develop an aversion for your wife regardless of how pretty she may be.

7). Remember that one of the traits of women is that they become happy if they are praised and appreciated, therefore in order to maintain the happiness and tranquillity in the home, always praise your wife and be grateful for what she does for you. You will find her more loving and attentive towards you.

8). When we study the cases of the many arguments and fights between spouses then we realise that 90% of them are caused either when the husband leaves the home or when he walks into the home on retuning from the shop or office. Keep these two times in mind. It is when shaitaan takes advantage of the situation that it gets out of hand. Remember that arguing and bickering between spouses chases the mercy of Allaah Ta`ala away.

9). If you are staying away from your parent's home, then occasionally send gifts to them through your wife. Send freshly cooked food for them, occasionally. Whenever you visit them, then try not to go empty-handed, always take something or the other as a gift for them. If you are living with your parents, then never give the impression that you have more affection for your wife than towards your mother.

10). Remember! Children are children and not saints. Never fall into an argument with your wife on account of the children. You should take charge of the house for only one day and Insha-Allaah Ta`ala you will understand (her predicament). Similarly, in the interest of your children's upbringing and the health of your wife, it is preferable to have a sufficient gap between conceiving children.

TEST PAGE

Respected grooms! Study the under-mentioned questions properly and read over each one thrice. Thereafter, with an unbiased and impartial mind render an answer to each one, truthfully. If the answer to a question is *Yes* then give 10 points and if the answer is partly *Yes* and partly *No*, give yourself 5 points. Finally if the answer is *No*, give yourself a zero. There is a space after each question. You should write your answer there and also your appropriate points.

1. Do you awaken your wife with love and affection each morning after you have performed made your Tilaawat and Tasbeehs? Together with this, do you awaken your children for Fajr Salaat and if there are big children (boys), do you make a concerted effort at taking them to the Musjid with you and perform Fajr Salaat with *Takbeer-e-Oola*?

*Answer:*____
____
Points: ___________

2. Do you take your wife at least once a month or once in two months for a suitable outing, where the laws of hijaab are adhered to and which is within your means?

*Answer:*____
____
Points: ___________

3. Do you make special time each day to read a Deeni Kitaab, like *Fazaail-e-Aamaal* or *Fazaail-e-Sadaqaat*, to your family?

*Answer:*____
____
Points: ___________

4. Do you take your wife to listen to the sermons of pious Ulama whenever the opportunity arises?

*Answer:*____
____
Points: ___________

5. When you hear any complaint about your wife from your mother or sisters, then instead of reacting immediately by shouting, screaming or (Allaah Ta`ala forbid) hitting her, do you wait for two Salaat times to pass and then with wisdom and affection you explain the matter to your wife?

*Answer:*____
____
Points: ___________

6. If you hear any complaints about your mother from your wife, then instead of reprimanding your mother, you counsel your wife with affection and advise her on the virtues of adopting patience?

*Answer:*____
____
Points: ____________

7. If you live with your parents and other family members and realise that the environment is tense, then do you make arrangements to find separate quarters, even if it be rented, or at least to get a separate kitchen for your wife?

*Answer:*____
____
Points: ____________

8. Although you live separately from your parents, do you send your children regularly to visit and also send with them some little gift?

*Answer:*____
____
Points: ____________

9. Together with preparing your own *Wasiyyat*, did you also encourage our wife and children to do the same? And how many times have you read and studied the relevant Kitaabs on this subject to them?

*Answer:*____
____
Points: ____________

10. Do you, every month, according to your means, stipulate a stipend for your wife as her own spending money?

*Answer:*____
____
Points: ____________

11. Are your children acquiring Deeni knowledge in a suitable environment? If not, are you making special arrangements in consultation with some Ulama in your locality to have them taught?

*Answer:*____
____
Points: ____________

12. Do you counsel your wife with loving tones, if she falters, instead of arguing and confronting her? And do you also make dua for her reformation? How many times have you made *Salaatul Hajaat* for this purpose alone?

*Answer:*____

Points: ___________

13. Do you praise your wife on her attire, cooking and other issues, so as to give her encouragement?

*Answer:*____

Points: ___________

14. If you are newly married, have you consulted with a Mufti regarding adopting a contraceptive method between the birth of your children, with the intention that: The children are healthy, each child can get undivided attention from the parents and each child is afforded the opportunity to complete the full Shar`i duration of being breastfed?

*Answer:*____

Points: ___________

15. If your children or wife commit an error or disturb the peace in the house, do you forgive them and overlook their flaws, hoping that Allaah Ta`ala will create more love between all of you, instead of you exerting your power over them?

*Answer:*____

Points: ___________

16. If you and your wife live amicably and peacefully, do you make a point of performing Salaat of shukr and thank Allaah Ta`ala for this bounty?

*Answer:*____

Points: ___________

17. If, Allaah Ta`ala forbid you and your wife do not get along, then do you study the relevant kitaabs and consult with the pious Ulama and seek their guidance in maintaining happiness and peace in the home?

*Answer:*____

Points: ___________

18. Have you made a firm intention not to divulge to your wife any family secrets or flaws wherewith if there is ever an argument between the two of you, she may bring that secret up and the matter will blow way out of proportion?

*Answer:*____

Points: __________

19. Have you accepted that together with fulfilling all the permissible needs of your wife and children and also dealing with them affectionately, you still remain the figurehead of the house whereby you are able to guide them properly and are able to assert the injunctions of the Deeni? That is, you are not being ruled by your wife.

*Answer:*____
____
Points: __________

20. In keeping with the injunction of the Qur`aan Majeed that, *"O believers! Save yourselves and your families from The Fire, whose fuel is man and stones",* you have, as far as is possible, tried your level best to inculcate proper Deeni *taleem* and *tarbiyat* to your family?

*Answer:*____
____
Points: __________

21. Respected husbands! Have you made dua to Allaah Ta`ala to reward and strengthen all those involved in the preparation of this Kitaab so that they may continue serving the Deen and that others continue to benefit from their efforts?

*Answer:*____
____
Points: __________

22. When you leave on a journey do you leave amicably and nicely, where your family will await your return with enthusiasm?

*Answer:*____
____
Points: __________

23. If you have complained that your wife does not do things on time, or that she has not lived up to your standard, or you have believed all the complaints of your mother and sisters regarding your wife, then have you spent a full three days in the house doing the chores your wife does? If you have not, then do so and thereafter you must make your own decision as to whether your complaints are justified or not.

*Answer:*____
____
Points: __________

Now respected readers, you should make a note of your answers and calculate the points in a notebook. If you have answered wrongly, then you are not fooling anyone but yourself. Check your answers again and consider what answers you would give if these questions were put to you on the Day of Qiyaamah.

If your total is 230, then know that you are a perfect husband and we make dua that Allaah Ta`ala bless you and keep you and family happy. If your points add up to less than 200 then do not grieve, but rather make an effort and Insha-Allaah Ta`ala you will become a husband of Jannat. However if you score less than 100, then you should start worrying and make an earnest effort at rectifying yourself. Wherever you falter make a concreted effort at improving and make dua that Allaah Ta`ala guide and assist you.

If, Allaah Ta`ala forbid! Your points are less than 50, then you should fall into Sajdah and make earnest dua to Allaah Ta`ala to assist you and forgive your wrongs. You should make a firm resolve to improve yourself and not commit the same mistakes again. Strike up a relationship with some pious Aalim and start on a program of reformation. Be thankful that Allaah Ta`ala had given you the opportunity to read this Kitaab and realise your folly and that He has granted you the *taufeeq* to make taubah.

We make dua that Allaah Ta`ala create sincere and genuine love and affection between all Muslim spouses, and may He grant all of them the pleasure of living in peace and tranquillity. Aameen.

Translation Edited and Summarised by
Mufti Afzal Hoosen Elias
1428/ 2007